THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"There is nothing purer than honesty; nothing sweeter than charity; nothing warmer than love; nothing brighter than virtue; and nothing more steadfast than faith. These united in one mind form the purest, the sweetest, the richest, the brightest and most steadfast happiness."

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REMARKS OF PRESIDENT SMITH AT ROTTERDAM.

I DO not desire to extend the meeting beyond a reasonable time. We have certainly been fed this afternoon and evening with the word of the Lord, by our brethren who have addressed us, and I sincerely hope that all who have heard the testimonies that have been given, will take them to heart and remember what they have heard, and the testimonies that have been borne to them, for the truth has indeed been spoken. The spirit of the remarks that have been made, have conveyed that truth to my mind. I am sorry that we cannot all talk your language. The gift of tongues seems to have been poured out in great measure upon those of your brethren that have spoken to you. I would be glad if the day of Pentecost could return to us once more, so that when the servants of the Lord declare the truth to you, every person who would hear, would understand in his own language, the things that are spoken, as they did on the day of Pentecost. Peter, and the Apostles chosen by the Lord, were Hebrews. They were not learned men. They did not speak any other language than their mother tongue, but when they spoke to the assembled congregation in their native language, the people from all the nations round about, speaking different languages, were given the gift of understanding, and they comprehended the instructions that were given them by the Apostles of Jesus Christ. It is in part on this principle, that we who have sat here to-night, anacquainted with your

language, can bear testimony to you that the words which have been spoken, are the words of truth and soberness.

Now, I desire to speak a few moments in relation to this people. We observe in traveling among you that you are a prolific people. The Lord is blessing you with a posterity. He is multiplying you and increasing you in the land, while some of the neighboring nations are decreasing in numbers. It is a true sign of God's blessing upon a people when they multiply and replenish the earth, therefore, I feel that the Lord is blessing this people, and there seems to be many among them who will be prepared ere long to receive the truth as the Lord has revealed it from the heavens in the time in which we live. The Lord promised to Abraham a multitude of nations. To his posterity there should be no end, and they should be numberless. What greater blessing could God have given to Abraham than that he should multiply in the land; that he should spread abroad in the world; take possession of the earth and inhabit it through his posterity? I desire to say to you, my brothers and sisters, and also to our friends: Be very careful of the training of your children. Bring them up in the way they should go, that when they get old, they will not depart from the right way. Teach them virtue; to live pure lives; to eschew bad habits, and to avoid falling into bad practices. Teach them to respect the rights of others. Teach them to be industrious and economical, honest and truthful, and above all things, teach them to have faith in God, the Maker of heaven and earth; that your children may grow up to be honorable men and women in the world; that through your children your name may be left in the earth and become honored through all the nations where your children shall spread abroad. In this principle lies the virility of the nations. Therein lies their strength and their wisdom, and their religion, and all their important works in life. There is nothing the Lord has done for me, that I esteem so much, as that He has given me sons and daughters. My family is not diminishing, but it is increasing, and I desire that in my posterity, my name shall go down from generation to generation in honor as an honest man and a faithful believer in the Lord Jesus Christ, and as one who has sought all the days of his life to honor God and His Holy Son, and His Prophet whom He has raised up in these the last days. In order that this may be accomplished, I should live before my children so that they may follow my example and profit by it. If I desire my children to tell the truth, I must also tell the truth. If I desire them to be virtuous and honest, I must be virtuous and honest. If I desire them to be industrious, I must be industrious myself. If I desire them to honor God, I must honor Him in my life. Whatever I desire my children to do, I ought to do it myself. Example is stronger teaching than all the precepts we can give our children.

Now, my friends, be good to one another. Be good to your

neighbors. Be good to your nation, and true to it. Men and angels despise traitors. There can be no confidence placed in men who will deceive their neighbors. Therefore, we should live so that we may ask all other men, as the Savior has set the example to us, "Come, follow me."

Now to the Latter-day Saints: You have put your hand to the plough of the gospel. It would be destruction to you to turn back. If Mormonism, so-called, is true, then you cannot desert Mormonism without deserting the truth, and yet some men will deny the faith and depart from the Church, because they become offended at the conduct or the acts of one of their brethren. No matter what other people do, yet I say as one of old said, "As for me and my house, we will serve God." Let each individual member of the Church feel in his soul that he has found the great prize, and that he will not yield it up, that he will not trample it under his feet, but that he will treasure it in his soul, and will retain it though all others in the world depart from it. It is the truth that will make us free, and upon the foundation of truth we must build our hopes and our expectations of salvation in the kingdom of God. Remember this, that no church can rise above the truth. No man, no teacher, no instructor of men, can ever become a law unto himself and build himself up above the truth. On the truth we must stand, firm and steadfast.

One of old, I think it was Pilate, asked the Lord, "What is truth?" Christ did not immediately answer the question, but He answered it at another time, and this was the answer that He gave to the question: "Saith the Lord, my word is truth." If God has spoken, He has spoken the truth. If He has sent His servants who teach His word, then His servants teach the truth, and the Lord Almighty is bound to sustain His word, which is truth, and also to sustain every individual soul who has established his hopes upon the word of the Lord.

Now permit me to say just a few words more with reference to this. What is truth? God is truth, and Christ is truth, and the plan of life and salvation instituted by the Father in the beginning is truth, and this truth permeates every doctrine of the gospel of Jesus Christ. Now, the question arises in the hearts of many people, Is the mission of Joseph Smith true? We come to the world to declare to you that his mission is divine, and from my point of view, and the point of view taken by every faithful elder in the Church of Jesus Christ of Latter-day Saints, if the mission of the Prophet Joseph Smith be not divine, then the mission and the doctrine of the Lord Jesus Christ will fall in the same way. This is our testimony to the children of men, and this testimony bears to you, our friends, a message of peace and reconciliation to God. We believe in every doctrine taught by the Son of God, and our belief in these principles of the gospel of Jesus Christ are not of any avail to us except we do more than simply believe in them,

What will it avail a man to believe that repentance of sin is a true doctrine, if he does not repent of his sins? What will it avail for you or me to believe in Christ the Son of God, and yet neglect to obey and keep His commandments? Let us put our belief and our faith into works, and then we will please God. The Savior said, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." (Matt. 8: 24-27.) Now my friends, the Lord restored the Priesthood through John the Baptist to Joseph Smith and Oliver Cowdery, which holds the power of baptism by immersion for the remission of sins, and later he was visited by Peter, James and John, and they conferred upon him and upon his associate the Melchizedek Priesthood, which is after the order of the Son of God, thus conferring upon man the authority of God to officiate in the name of the Father, and of the Son, and of the Holy Ghost. Now, these things are true, or they are not true. And we come to declare to the world that we know they are true. Therefore, whosoever will receive these teachings and this doctrine, and the blessings and privileges of the Holy Priesthood, will eventually become heirs of God, and joint heirs with Jesus Christ.

Now, may the Lord bless you. I desire to leave my peace and my blessing with this congregation. I feel to thank our friends who have assembled here this evening to listen to us; for the kind attention they have given to those who have spoken. And we feel to thank you also for the patience that you have exercised, many of you being under the necessity of standing up during the entire meeting to listen as you have done. And if you will only permit the word of truth that has been spoken to enter into your minds; take possession of your thoughts and lead you to investigate the truth, you will not be without reward for the patience and attention you have given here to-night. I beg of you to be kind to these young men that are sent out from Zion to preach the Gospel to the nations of the earth. If you open your house to them, or give them a drink of cold water in the name of a servant of the Lord, you will not in any wise lose your reward.

May God bless you forever, is my prayer in the name of Jesus. Amen.—Sermon of President Joseph F. Smith at the evening session of the General Conference held at Rotterdam, Holland, July 25th, 1910. Reported by Frank J. Parsons.

Do good to thy friend to keep him, to thine enemy to gain him.

THE PUBLICAN.

THE specific or precise meaning of the term "publican" as used in the New Testament, does not in any respect correspond with those who are called by that name to-day. The sense in which the word is used now indicates the keeper of an inn or public house; one who is licensed to dispense wines, beers, and spirituous liquors. The word is of Roman extraction, and was used to denote the employment of men who were engaged in certain branches of public service, their offices consisting in the farming of the taxes and public revenues; hence a collector of toll or tribute. The existence of a class of publicans in Judea was a part, and a heavy part of the humiliation which the Jewish population were forced into by their Roman rulers. In the days of the Savior, this class was very numerous throughout the Holy Land.

This work of gathering the taxes in the provinces and outlying districts was but a small part of a system whose heart was in Rome, and which, by means of such branches and representatives was vitally active all over the Roman world.

The minister of finance at the Roman capital, who was called the *censor*, was in the habit of selling out the revenues of distant provinces to the highest bidder. These revenues were bought and farmed by companies of men of great wealth and consideration in the state, and their combined wealth formed a security to the government for the due payment of the sum at which they had purchased the provincial taxes. The companies referred to were principally composed of the class called *knights*, and in respect to the transactions now under consideration, were invariably called *publicans. This was the first and most legitimate application of the name*; but those who pass under the same title in the New Testament were a much inferior class of men—mere hired collectors, and lower in order of office.

These great companies above mentioned were represented in their dealings with the minister of finance by a man of acknowledged responsibility, who negotiated all their contracts. There was also another functionary who acted as a sort of secretary and general manager. Every one of these corporations of knight merchants possessed such an officer; his headquarters was in Rome, and from there maintained correspondence with the agent in the provinces. The immediate representative in the country of the last named officer was called *sub-magister*, a post generally believed to be identical with that of the "chief among the publicans," of whom Zacchæus is an example. (Luke 19: 2.) The duties of this chief publican consisted in visiting and inspecting the district allotted to him, and superintending the collection of the taxes. Under this officer, and subject to his authority, was the lowest type of collector, the New Testament publican, who were known and feared in every town and village and household in the country. It is quite likely

that a great part of those who were employed in Judea were themselves Jews, who felt no shame or sorrow in gathering their country's forced contributions to their heathen enslaver, but who rather coveted such disreputable offices as a means to their own enrichment.

It will readily be seen how odious the occupation of the publican must have seemed to all upright, high-minded, devout, or patriotic Jews. The very existence of such a grade among them was a constant reminder of their own humiliation, and of the departure of the glory that once crowned their nation. The Jews who accepted the office of publican were regarded by their countrymen in the light of heathen; all intercourse ceased with them; they were banished from all respectable society; they were not even allowed to hold any high office; might hardly enter the synagogues, and their offerings at the temples were repudiated with as much abhorrence as the wages of sin or the price of blood. And if the office itself had not been sufficient to make its holders objects of general aversion, the depraved and desperate characters that too often filled it would have been sufficient to do so.

In the execution of their duties they had ample opportunities of displaying unprincipled methods. They rigidly exacted the very last mite of tribute from the people, and often laid their assessments illegally high in order to share in the booty their extortion wrung from the people. In consequence of such proceedings a publican in Judea was looked upon, not only as a wicked man and cruel oppressor, but of a type of individual sunk to the lowest level of infamy. The prevailing feeling towards these officers may be seen in the abhorrence expressed by the self-complacent pharisee on finding himself in the house of prayer with a publican by his side. Not content with removing himself as far as possible from his fellow-sinner, he became his accuser before the Great Judge. (Luke 18: 10-13.) Another instance which will prove that not only were the publicans themselves looked at askance, but also those who were in any way associated with them, will be found in Matt. 11: 19.

From the foregoing one would be led, almost, to believe that *all* that class of people called publicans were vile sinners and moral degenerates; one, too, might have license to believe the town of Nazareth, from whence came our Lord, was composed solely of inhabitants whose nature and dispositions were in every respect analogous to those of the publican, if we take popular opinion as the rule by which to judge. Popular opinion might have condemned all the publicans, but the fact remains that such wholesale judgment was unjust, as will be seen in the case of Zacchæus, who, though rich and powerful, was nevertheless a charitable man (Luke 19: 8), and after his conversion he expressed his intention of returning anything that might have been gotten by "false accusation." (Luke 19: 8.) Matthew, who was chosen as he sat "at the

receipt of custom," was considered worthy of divine favor and he was made an apostle. The fact that Christ and His parents came from Nazareth offsets the idea that all within the confines of that city were bad, though popular opinion made them so. (John 1: 46.) "Our character may be our own, but our reputation belongs to any old busybody who enjoys gossiping more than telling the truth."

Middlesbro'. BEN. A. CRITCHLOW.

SOMETIME.

"Be wise to-day; 'tis madness to defer."—YOUNG.

We are going to do a kindly deed,
Sometime, perhaps, but when?
Our sympathy give in time of need,
Sometime, perhaps, but when?
We will do so much in the coming years;
We'll banish the heartaches and doubts and fears,
And we'll comfort the lonely and dry their tears,
Sometime, perhaps, but when?

We will give a smile to a saddened heart,
Sometime, perhaps, but when?
Of the heavy burdens we'll share a part;
Sometime, perhaps, but when?
Sometime we're going to right the wrong;
Sometime the weak we will help make strong;
Sometime we'll come with love's old, sweet song,
Sometime, perhaps, but when?

Ah, how we'll plan out the work in view!
Sometime, perhaps, but when?
Building air-castles of what we'll do,
Sometime, perhaps; but when?
Sometime, resolves that we pledged to make,
We with fresh courage will undertake;
Sometime to duty we will awake,
Sometime, perhaps, but when?

Sometime we'll reap of the joys to be,
Sometime, perhaps, but when?
Sometime from worry and care be free.
Sometime, perhaps, but when?
Sometime we'll taste of the glories there,
Sometime a part of those splendors share,
And for eternity we'll prepare,
Sometime—perhaps—but when?

—SELECTED.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 11, 1910.

PRAYER AND THANKSGIVING.

"MANY favors which God giveth us ravel out for want of hemming, through our own unthankfulness; for though prayer purchaseth blessings, giving praise doth keep the quiet possession of them."—THOMAS FULLER.

There are few of us but have had this experience, of blessings growing dim in their impression upon our minds and souls, as the time of their bestowal recedes farther and farther into the past. In our conscientiousness, we upbraid ourselves for being weak and unstable. We remember distinctly that we were full of thankfulness at the time, but cannot stem its waning. Had we known the secret, we might have retained the full measure of that ennobling and uplifting spirit of gratitude which immediately followed the blessing. We should have kept it bright by giving praise. As it is, it raveled out for want of proper "hemming."

Prayer purchaseth blessings, or else the Scriptures are not true. The Lord taught His disciples early to pray, saying, "Ask and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth: and to him that knocketh it shall be opened." (Matt. 7:7, 8.) He was teaching them here the fatherhood of God, who as a loving parent will hear the cries of His children; for He goes on to say: "Or what man is there of you, whom if his son ask for bread will give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?"

According to the Great Teacher, the prayer need not be long, nor elaborately worded, but should come from the heart. He was careful to discriminate between the homage of the heart and the outward, or lip worship. Those scribes and Pharisees, whom He so sharply castigates, as recorded in Matthew, twenty-third chapter, were a praying lot. He said of them, "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation." He admonished his disciples saying: "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you,

They have their reward. But thou, when thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions as the heathen do, for they think they shall be heard for their much speaking." In rebuking those ultra-pious and over-scrupulous Pharisees who complained that His disciples were not careful to wash before eating, He said: "Ye hypocrites, well did Esaias prophecy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrine the commandments of men." (Matt. 15: 7-9.)

Prayer, then, as we understand it, does not consist alone of addressing the throne of God in supplication, but it is rather the outpouring of the fulness of the heart to the great Giver of good gifts. This brings us to the consideration of an important feature of the subject under discussion. To pour out the fulness of a heart unclean and full of evil imaginings, to a Being whose attributes include the highest embodiment of purity, would be rank hypocrisy. Herein we see one of the greatest and most easily understood benefits of prayer. To pray to the great and merciful One, the heart must be clean. To get the heart clean we must repent and seek always to live up to the light we have. One cannot pray in the hope of being heard unless he has put himself in a humble state of mind and is determined to live worthy of what he asks for. If he should receive no further answer to prayer he has benefitted by the effort to repent. "Men by worshipping become assimilated to the being whom they worship."

"Opportunity follows importunity. In God's economy the two are joined inseparably. The importunate soul finds opportunities opening on every side, and doors of duty are revealed at every step in life. God places high value upon importunate prayer, and the soul that practises and cultivates this grace will be rewarded with opportunities that are denied to the prayerless and slothful one." This works out in a perfectly natural way. If God has gifts to bestow upon one of His children, it is quite natural that He would choose to bestow them upon him who asks in faith, having tried to put his heart and soul in accord with his Maker, rather than upon him who has made no such effort. Although He knows full well what things we have need of before we ask Him, He is the readier to give where a heart seeks in humility, trying to live purely and uprightly. It is a reward to the earnest soul. A notable preacher, whose name for the time being we cannot recall, said upon one occasion:

"The disciple of Christ cannot avoid the conviction that in some way the purity and strength of his spiritual life are dependent on secret prayer. He has noticed how all the great seers of the past who have enriched the world with larger conceptions of truth

have been much alone. Abraham in his inevitable meditation; Moses in the crags of Sinai; Samuel in the tent of the Lord; Elijah in the mountain seclusion; Daniel with his face toward Jerusalem; Ezekiel in exile; John the Baptist in the gloom of the wilderness; John the Revelator on the Isle of Patmos, all prophets and apostles and saints, came with their message from out of solitude. It is ever in solitude that man comes upon the audience chamber of God.

"Jesus Himself felt the need of frequent retirement from company and work, where alone with God He prayed. When he would leave witnesses of His transfiguration which was to occur, He took with Him a selected few, suffering no others to follow, into a secluded place on the mountain slope where, in the hush of the night, He prayed. All that separation was necessary for the vision of the chosen three. We are all more or less sensitive to atmospheres; and the spirit of the crowd fills the atmosphere with its unsympathetic thought. Our only refuge is to "suffer none to follow."

"The question is often asked, Why should we pray at all? If our heavenly Father would bless His children, why not bestow His gifts upon them from out of His infinite supplies, and not wait for them to plead their cause before the mercy seat? Why will He be "enquired of?" The answer is simple and satisfactory. He withholds His gifts in order to bestow upon us that which is infinitely greater, Himself. [When we are compelled to pray, we seek Him. And as we seek Him in worship we become in just that degree assimilated to Him, and attuned to His holiness.] When out of the pressure of a great want, we cry unto Him, then we find Him, the Giver. No higher blessing is possible for a man. Whether or not that is the final purpose of God in laying upon us the duty of prayer, that certainly is the blessed fact of the soul's experience, and in that fact duty becomes a holy privilege. In its last analysis, what is prayer but the soul's communion with God? In that communion we come to know Him and feel the touch of His personal sympathy, the joy of His life. This is true in a measure of all forms of true prayer, but it is more especially true of secret prayer. In public prayer there is more or less of the official character. In a less measure the same is true of family prayer. But in the closet these limitations are removed. The soul is alone in the august presence of its God. The real prayer is not the utterance, but the thought, the desire, the inarticulate attitude of the soul towards God. With the simple bound of a wish or a groan it is lifted into the 'upper day' and into the presence of God."

The poor in this world's goods, and the meek, are usually more devout than the rich, because they feel oftenest the hard pressure of life's realities, and the need of dependence upon a superior power. They find it necessary to borrow of His strength, and being in the exercise of this holy privilege, grow to understand its benefits and its peaceful influence. The rich, on the other hand, place more re-

liance in the grosser things, the power of their wealth, and grow naturally to regard things supernatural with less reverence. The same also in great measure is true of the high and mighty of the world. This is one reason why God has chosen to select the humble and unseemly things of the world to confound the wise, and to humble those who are "lifted up." He kept the things of the kingdom hid from the wise and the prudent and revealed them unto babes, because the "babes" knew Him best. Through their frequent communion they had become acquainted with Him and knew His voice. Ella Wheeler Wilcox discriminates nicely, in verse, the relative desirability of the wisdom of heaven as gained through prayer, and the wisdom of the world as the result of man's puny and unaided discoveries. She does not despise any real learning, but declares that she desires no enlightenment that will estrange her soul from the sweetness of communion with the Throne of Grace:

I do not undertake to say
That literal answers come from heaven;
But this I know—that when I pray
A comfort, a support, is given
That helps me rise o'er earthly things
As larks soar up on airy wings.

In vain the wise philosopher
Points out to me my fabric's flaws;
In vain the scientist's aver
That all things are controlled by laws;
My life has taught me, day by day,
That it availeth much to pray.

I do not stop to reason out
The why or how. I do not care
Since I know this—that when I doubt,
Life seems a blackness of despair;
The world a tomb: and when I trust,
Sweet blossoms spring up in the dust.

Since I know in the darkest hour,
If I lift up my soul in prayer
Some sympathetic, loving power
Sends hope and comfort to me there
Since balm is dropped to ease my pain
What need to argue or explain?

Prayer has a sweet, refining grace:
It educates the soul and heart;
It lends a halo to the face,
And by its elevating art,
It gives the mind an inner sight
That brings it near the infinite.

From our gross selves it helps us rise
To something which we yet may be,
And so I ask not to be wise,
If thus my faith is lost to me—
Faith that with angel voice and touch,
Says, "Pray, for prayer availeth much."

We may continue our remarks in another issue, and also deal with the subject of "Thanksgiving" as a part of prayer. However, we wish to say now to those who haven't yet proved by actual experience the reality and efficacy of prayer to God, that it is real, effective, uplifting and ennobling. We know that "it is the key to the Father's heart." Christ, the Redeemer, has promised, "If ye shall ask anything in My name, I will do it." Pray earnestly and simply, having purged your hearts of evil, then do your utmost to merit an answer, and it will come. Pray and work. "Pray as if work did no good, and work as if prayer did no good," and soon you will mingle your happy voices with those who sing, "I know that my Redeemer liveth, and that He answers earnest prayer."

PRESIDENT JOSEPH F. SMITH COMING.

President Joseph F. Smith and Presiding Bishop Charles W. Nibley will be in Liverpool on Wednesday, August 17th, and in the evening will attend the public meeting to be held in the hall at Durham House, at 7:30 p.m. All elders and saints and friends are invited to be present. On Thursday morning at 10 o'clock, at the same place, President Smith and Bishop Nibley will hold a meeting with the elders of the Liverpool conference, and as many other elders of other conferences as can make it convenient to be present.

CONCERNING THE BANISHMENT FROM BERLIN.

Much has been said and written lately regarding the banishment from Prussia, of a number of our elders. The facts in the matter are these, reported to us by President McKay:

"At a regular registered Thursday night meeting held in our hall at Berlin, Landsbergerstr, 32, there were assembled about three hundred of our members and friends. Among these were about twenty-five Americans, some of whom are students of music, registered in Berlin, others were visiting for the first time, and some were missionaries, who were seeing a few of the larger cities of Germany on their way to the big conference at Rotterdam.

"They were all present at this meeting, especially to hear President Clawson. During the services, and while President Clawson was still speaking, a uniformed officer, followed by a policeman and six or more detectives, walked through the aisles to the speaker's stand, and the officer in a loud, excited tone of voice declared the meeting closed, and ordered all women to leave the hall at once. There would have been some excitement and remonstrance right here, but one of the elders in a subdued but firm tone of voice told the officer not to get excited and also requested the people to leave the hall as quietly and as quickly as possible.

As soon as the women were out, the men of German birth were allowed to go. Then all the Americans, students, tourists and missionaries were escorted in twos to the police station. Here a request was made to get into telephonic communication with our ambassador, Dr. Hill; Mr. Andelin, a Grand Opera singer, also asked the privilege of communicating the news of his whereabouts to his wife and babies. Both requests were denied. The twenty-one Americans were required to give their names, ages, birthplaces, parents' names, home addresses, etc., and then empty their pockets. Their money was carefully counted, and a detailed account of every article written down. All articles were then placed carefully away in large envelopes, and properly named. They were then shown to their sleeping apartments. These consisted of separate cells about six feet wide and twelve feet long. The beds were clean.

"The next morning at seven, breakfast consisting of a cup of coffee and a piece of black bread was served, but not eaten. At ten o'clock, all were lined up, the roll called, and marched to a small waiting room where they were detained until 2:30 o'clock, when, without any hearing whatever, they were each given banishment papers, which allowed three days to leave Prussia. No other reason than "undesirable foreigners" is given for the banishment.

"The case is now in the hands of our embassy, and will be vigorously protested.

"The intelligent and thinking class of Germans, and the police authorities themselves, are disgusted with such actions, which are brought about almost entirely by a few officers who are used as tools in the hands of so-called Christian ministers—Scribes, Pharisees and Saducees.

"The desire of the people in Germany for a square deal to all, and especially for religious freedom, is becoming too strong to much longer allow such high-handed discrimination to continue."

FROM THE MISSION FIELD.

Successful Socials. — On July 30th, 1910, a successful social was held in the Heywood branch (Manchester conference) in honor of Elder James Walker, who has been honorably released to return to his home in Zion. A nice program was rendered, and Elder Walker was presented with a present for himself, and also one for his wife. Refreshments were served and all had an enjoyable time.

After holding cottage meetings for thirteen months in the home of Brother and Sister Parks, Beach Street, Halesowen, they were brought to a close by a successful social. All seemed to enjoy the fine program that was rendered by the children. A special feature of the program was a splendid supper provided by Sister Parks and her daughter, Mary Ann Hodgkins. Traveling mission-

aries, and Brother John Haynes each received a handsome present as a token of love and esteem from the saints and friends who are living in Halesowen. Meetings will now be held in the Cross Hall instead of the cottage home.

A farewell party was held at Terras Street, Blackheath, (Birmingham conference), Tuesday evening, August 2nd, 1910, in honor of Brother Jesse Patrick who will soon be leaving for America. A number of saints and friends were present. All seemed to enjoy the fine program which was pure, clean and elevating.

On the evening of August 3rd, 1910, a farewell social was held in the home of Sister Skelton, of Lincoln (Nottingham conference), for Elder David C. Watson, who has been honorably released to return home. Elder Watson presided over the Lincoln branch nearly eight months. He has labored faithfully and leaves the branch with encouraging prospects for the future. The way nonmembers as well as members responded to their part in the program was evidence of their desire to show the respect they had for Elder Watson. Miss Rastall and Mr. Atkin on the piano and violin were among those who contributed greatly toward making the occasion a success. Refreshments were served. The tokens of remembrance Elder Watson received, and the way saints and friends expressed regret in having to part with him, is also evidence that his efforts are appreciated and will not soon be forgotten.

Enjoyable Outings.—On August 1st, 1910, the saints and friends, together with the elders of the Leicester branch (Nottingham conference) met by appointment at the Clock Tower, from where we all went to the beautiful little town of Evington. We stopped in the shade of the trees and sang some of the songs of Zion, and partook of a delicious lunch, prepared by the sisters. The afternoon was spent in playing games. We then returned home by the way of Oadby, feeling well paid for the day's outing. Elder Thomas Laws, of the Newcastle conference, and several saints from other branches in this conference were present.

On Monday, August 1st, 1910, a number of the Relief Society sisters of the Birmingham branch (Birmingham conference) met early in the morning and made a day trip to Chelmsley Woods, Marston Green, about fourteen miles out. After a ramble round the beautiful country they took tea at a roadside cottage. Coming back to the woods they played a number of good games and closed the day in the country by making the air ring with some of the dear old songs of Zion.

The Norwich Sunday School held a successful outing on August 1st, at Westwick Park. Glorious weather prevailed throughout the day, and the crowd, about seventy-six saints and friends, expressed their appreciation of the whole proceedings. Interesting sports and games were followed by a grand prize distribution,

all the pupils of the intermediate classes receiving a coveted prize each. Dainty luncheons were served by the management. We feel greatly encouraged with the Sunday School work in this district.

The Sunday School of the Hull branch (Hull conference) had a very enjoyable trip to Beverley West Woods, on August Bank Holiday. The party, about eighty-five in number, left Hull at ten, a.m., and arrived at the West Woods about 11:30, where games and sports of various kinds were participated in. All returned home well pleased with the day's outing.

Baptisms.—On August 7th, 1910, at the Barnsley Corporation Baths (Sheffield conference), seven converts were baptised, Elders Le Roy Duce, Heber P. Cooper and John Hadfield officiating. Three of the new members belong to Birdwell branch, and four to the Barnsley branch.

Releases and Departures.—The following named missionaries have been honorably released to return home: from Great Britain —J. D. Stevenson, Albin T. Clawson, Joseph A. Vance, sailed August 6th, per s.s. *Megantic;* C. Ralph Howe, Wilford N. Moses sailed August 6th, per s.s. *Cedric;* C. L. Rawlins and Frederic J. Price sailed August 4th, per s.s. *Royal Edward*, from Bristol; E. O. Reading, David C. Watson, sailed August 6th, per s.s. *Lusitania;* Elder Joseph S. Edward, sailed August 9th, per s.s. *Zeeland.* From Switzerland and Germany — August C. Kohler sailed August 6th, per s.s. *Megantic;* Dean R. Brimhall, William M. McKay, Louis Gnymon, Charles H. West sailed August 6th, per s.s. *St. Paul*, from Southampton; C. W. Rees sailed August 6th, per s.s. *Lusitania.* With the elders sailing on the s.s. *Megantic* were ten emigrants in charge of Elders J. D. Stevenson, August C. Kohler and Joseph A. Vance.

District Meeting.—On Sunday, August 7th, 1910, we held a district meeting here in the Arcade Hall, Barnsley (Sheffield conference). President Samuel Cottam and Elder Albert McCann of Sheffield, Elder John Hadfield, Elder William H. Thomas, Elder Heber P. Cooper, Elder Le Roy Duce and Elder Charles L. Johnson were present. School commenced at 10:30 a.m. Officers and teachers' meeting twelve, a.m. At 6:30 seventy-five saints and friends met in the Assembly Room in Arcade Hall. Elder Albert McCann delivered a discourse, Sister Lucy A. Blackwell sang a solo and President Samuel Cottam gave an address. A good spirit prevailed and all present enjoyed themselves.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXVIII. PAUL'S VOYAGE TOWARD ROME.

Text: Acts 27.

I. THE COMPANY.

1. In charge of Julius.
2. Paul's companions.

II. PAUL'S TREATMENT.

1. Nature of it.
2. Liberties given.

III. THE DANGERS OF THE VOYAGE.

1. Contrary winds. (a) impeded progress.
2. Foretold by Paul. (a) His suggestion to winter at Fair Havens. (b) Ignored.

IV. THE STORM AT SEA.

1. Nature of it. (a) Like a typhoon or tornado.
2. The ship in danger. (a) How it was lightened.
3. Fourteen days of peril.

V. PAUL THE MASTER MIND AMONG THEM.

1. His fasting and prayer.
2. His testimony that God had answered him.
3. His assurance of the safety of the crew and passengers. (a) How accepted.
4. How the passengers regarded him.
5. The blessing "In presence of them all."

VI. THE WRECK.

1. All saved.

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